

Qur'an-Based Spiritual Education: A Study of the Concept of Asy-Syifa' in the Formation of Muslim Personality

Andi Bangsawan Tolere^{1*}, Muhsin², Mardan³

Universitas Islam Negeri Alauddin Makassar^{*1, 2, 3}

^{*1}email: bangsawan1andi@gmail.com

Abstract: This study aims to analyze the concept of <i>Asy-Syifa'</i> in the Qur'an through a thematic (<i>tafsir maudhu'i</i>) approach by identifying relevant verses, examining their linguistic meanings, analyzing their contexts of revelation (<i>asbab al-nuzul</i>), exploring the views of classical and contemporary Qur'anic exegetes, and formulating a comprehensive understanding of Qur'anic healing. This research employed a qualitative approach using library research. The data were collected from the Qur'an, classical and contemporary books of tafsir, hadith collections, academic books, and peer-reviewed journal articles relevant to the study. The data were analyzed using content analysis through data reduction, data categorization, comparative interpretation, and conclusion drawing. The findings demonstrate that the concept of <i>Asy-Syifa'</i> in the Qur'an extends beyond physical healing to include the purification of the heart, psychological tranquility, spiritual guidance, social reconciliation, and natural healing through lawful means such as honey. The Qur'an positions Allah as the ultimate source of healing, while medical treatment, natural remedies, and spiritual practices function as legitimate means (<i>asbab</i>) within the divine order. Furthermore, the effectiveness of Qur'anic healing is closely associated with faith, sincerity, and obedience to divine guidance. This study contributes to the development of Qur'anic studies by presenting a holistic framework of <i>Asy-Syifa'</i> that integrates theological, educational, psychological, and social perspectives, thereby offering a broader understanding of healing within contemporary Islamic scholarship.	Keywords: <i>Asy-Syifa'</i>; Qur'an; Thematic Interpretation; Islamic Healing; Qur'anic Studies.
Abstrak: Penelitian ini bertujuan untuk menganalisis konsep <i>Asy-Syifa'</i> dalam Al-Qur'an melalui pendekatan tafsir maudhu'i dengan mengidentifikasi ayat-ayat yang berkaitan dengan <i>Asy-Syifa'</i>, menganalisis makna kebahasaan, mengkaji <i>asbab al-nuzul</i>, menelaah pandangan para mufasir klasik dan kontemporer, serta merumuskan konsep penyembuhan dalam perspektif Al-Qur'an secara komprehensif. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (<i>library research</i>). Data diperoleh dari Al-Qur'an, kitab-kitab tafsir klasik dan kontemporer, kitab hadis, buku ilmiah, serta artikel jurnal yang relevan. Analisis data dilakukan menggunakan teknik <i>content analysis</i> melalui tahapan reduksi data, kategorisasi, analisis komparatif, interpretasi, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa konsep <i>Asy-Syifa'</i> dalam Al-Qur'an tidak hanya berkaitan dengan penyembuhan penyakit fisik, tetapi juga meliputi penyucian hati, ketenangan psikologis, bimbingan spiritual, pemulihan sosial, serta pemanfaatan sebab-sebab alamiah seperti madu sebagai media	Kata Kunci: <i>Asy-Syifa'</i>; Al-Qur'an; tafsir maudhu'i; penyembuhan Islam; kajian Al-Qur'an.

penyembuhan. Al-Qur'an menegaskan bahwa Allah merupakan sumber utama segala kesembuhan, sedangkan pengobatan medis, bahan-bahan alami, dan terapi spiritual merupakan bentuk ikhtiar yang dibenarkan syariat. Efektivitas penyembuhan Al-Qur'an sangat berkaitan dengan keimanan, keikhlasan, dan kesediaan manusia untuk menerima petunjuk Allah. Penelitian ini memberikan kontribusi terhadap pengembangan kajian tafsir Al-Qur'an dengan menawarkan kerangka konseptual *Asy-Syifa'* yang holistik melalui integrasi dimensi teologis, edukatif, psikologis, dan sosial sehingga dapat menjadi rujukan dalam pengembangan studi Al-Qur'an kontemporer.

A. Introduction

The Qur'an is universally recognized by Muslims as the primary source of divine guidance that regulates every aspect of human life, including theological beliefs, moral conduct, social interaction, legal principles, education, and civilization. Beyond functioning as a sacred scripture, the Qur'an serves as a comprehensive framework for developing a balanced and harmonious human life by integrating spiritual, intellectual, psychological, and physical dimensions. Consequently, the Qur'an is not merely a religious text to be recited during acts of worship but also a living source of knowledge that continuously provides solutions to various human problems across different social, cultural, and historical contexts.

Among the fundamental concepts repeatedly emphasized in the Qur'an is *Asy-Syifa'* (healing). The term originates from the Arabic root *sy-f-y*, which literally denotes recovery, restoration, or the removal of illness. However, the Qur'anic usage of *Asy-Syifa'* extends far beyond the notion of physical recovery. Several Qur'anic verses employ the term to describe spiritual purification, psychological tranquility, moral transformation, and social restoration, indicating that healing in the Qur'anic worldview is holistic rather than merely biological. This multidimensional perspective distinguishes the Qur'anic understanding of healing from contemporary biomedical approaches that frequently emphasize physical treatment while paying less attention to spiritual and moral dimensions.

The increasing complexity of modern life has intensified the relevance of the Qur'anic concept of healing. Rapid technological development, globalization, urbanization, and digital transformation have significantly improved material living standards. Nevertheless, these developments have also been accompanied by increasing psychological distress, anxiety disorders, depression, emotional instability, identity crises, social isolation, and moral degradation. Reports published by international health organizations consistently indicate that mental health disorders continue to rise worldwide, particularly among adolescents and young adults. These conditions demonstrate that human well-being cannot be adequately addressed solely through medical interventions but also requires spiritual resilience and moral guidance capable of restoring inner balance and psychological stability.

From an Islamic perspective, the Qur'an offers a comprehensive philosophy of healing that integrates faith, reason, and practical effort. Physical illness is acknowledged as a natural aspect of human existence and should be treated through appropriate medical interventions. At the same time, the Qur'an consistently emphasizes that ultimate healing belongs exclusively to Allah, while medicine, healthcare professionals, and natural remedies function only as intermediary means (*asbab*) established within the divine order. This theological principle is clearly reflected in the statement of Prophet Ibrahim in Surah Ash-Shu'arā' (26:80): "*And when I am ill, it is He who cures me.*" This verse illustrates the Islamic balance between human endeavor (*ikhtiyār*) and complete reliance upon Allah (*tawakkul*), forming one of the essential foundations of Islamic medical ethics.

The Qur'an explicitly identifies itself as *Syifa' limā fī al-shudūr* (a healing for what resides within the hearts), suggesting that revelation functions not only as religious instruction but also as spiritual therapy capable of eliminating doubt, hypocrisy, arrogance, despair, envy, and other internal diseases that weaken human faith and morality. Classical exegetes

such as Al-Ṭabarī, Ibn Kathīr, Al-Qurṭubī, and Fakhr al-Dīn al-Rāzī consistently interpret these verses as emphasizing the Qur'an's role in purifying the human soul and restoring moral consciousness. Contemporary scholars likewise argue that Qur'anic healing encompasses cognitive, emotional, and behavioral transformation, thereby contributing to the holistic development of individuals and communities.

Recent academic studies have increasingly examined the concept of *Asy-Syifa'* from various disciplinary perspectives. Hidayah and Firdausi (2021) explain that the Qur'anic concept of healing primarily functions as spiritual guidance for purifying the heart and strengthening faith. Likewise, several contemporary studies have investigated Qur'anic healing in relation to *ruqyah syar'iyah*, Islamic psychotherapy, mental health, and self-healing practices. More recent research has also explored the integration of Qur'anic values into psychological counseling and spiritual therapy, highlighting the relevance of Islamic teachings in addressing contemporary mental health challenges. Although these studies provide valuable insights, most of them focus only on particular dimensions of healing, such as spiritual therapy, physical treatment, or psychological recovery, without comprehensively synthesizing all Qur'anic verses associated with *Asy-Syifa'*.

Furthermore, previous studies generally discuss the concept of healing using thematic limitations or practical applications without systematically examining the linguistic meanings of *Asy-Syifa'*, the historical contexts of revelation (*asbab al-nuzūl*), interrelationships among relevant Qur'anic verses (*munāsabah*), interpretations of classical and contemporary exegetes, and supporting prophetic traditions within a unified analytical framework. Consequently, the comprehensive structure of the Qur'anic concept of healing remains insufficiently explored, particularly regarding its integration of spiritual, psychological, physical, and social dimensions.

This study addresses this scholarly gap by employing the thematic interpretation (*tafsir maudhū'i*) approach to analyze all Qur'anic verses

related to *Asy-Syifa'*. Unlike previous studies that examine individual verses separately or limit healing to a single disciplinary perspective, this research systematically identifies the relevant verses, investigates their linguistic characteristics, analyzes their contexts of revelation, compares classical and contemporary exegetical interpretations, examines related prophetic traditions, and formulates a holistic conceptual framework of healing according to the Qur'an. Therefore, the novelty of this research lies in its integrative interpretation of *Asy-Syifa'* as a multidimensional concept encompassing spiritual purification, psychological resilience, physical recovery, and social reconciliation within a single comprehensive Qur'anic paradigm.

The findings of this study are expected to contribute theoretically to the development of Qur'anic studies, particularly in the field of thematic interpretation (*tafsir maudhū'i*), while simultaneously enriching contemporary discussions on Islamic psychology, Islamic education, spiritual counseling, and holistic health. Practically, this study offers a conceptual foundation for integrating Qur'anic values into educational institutions, counseling practices, family development, and community empowerment programs aimed at strengthening psychological well-being and spiritual resilience. Accordingly, this research seeks to analyze the concept of *Asy-Syifa'* in the Qur'an through a comprehensive thematic interpretation by examining its linguistic meanings, contexts of revelation, exegetical interpretations, intertextual relationships among Qur'anic verses, and its implications for contemporary Islamic thought.

B. Method

This study employed a qualitative research approach using library research as the primary research design. A qualitative approach was considered appropriate because the study aimed to explore, interpret, and comprehensively understand the concept of **Asy-Syifa'** in the Qur'an through

an in-depth analysis of textual sources rather than numerical data (Creswell & Creswell, 2023). Library research was selected because the investigation focused on Qur'anic verses, classical and contemporary Qur'anic exegesis (*tafsir*), prophetic traditions (*ḥadīth*), scholarly books, and relevant scientific publications discussing the concept of healing from Islamic perspectives.

The primary source of this research was the Qur'an, particularly verses containing the term *Asy-Syifa'* and its derivations, including Surah Yunus (10):57, Surah Al-Isrā' (17):82, Surah Fussilat (41):44, Surah An-Naḥl (16):69, Surah Ash-Shu'arā' (26):80, and Surah At-Tawbah (9):14-15. These verses constitute the principal corpus for examining the Qur'anic concept of healing. Secondary sources consisted of classical and contemporary books of tafsir, including *Jāmi' al-Bayān* by Al-Ṭabarī, *Tafsir al-Qur'ān al-'Aẓīm* by Ibn Kathīr, *Al-Jāmi' li Aḥkām al-Qur'ān* by Al-Qurṭubī, *Mafātīḥ al-Ghayb* by Fakhr al-Dīn al-Rāzī, *Fī Zilāl al-Qur'ān* by Sayyid Quṭb, and *Tafsir Al-Mishbah* by M. Quraish Shihab. Additional references included peer-reviewed journal articles, academic books, and previous studies related to Qur'anic healing, Islamic psychology, thematic interpretation, and holistic health.

Data collection was conducted through systematic documentation by identifying, selecting, classifying, and reviewing literature relevant to the research objectives. The identification process began with collecting all Qur'anic verses associated with *Asy-Syifa'* using thematic indexing and Qur'anic concordances. Subsequently, classical and contemporary exegetical interpretations were compiled to examine linguistic meanings, contexts of revelation (*asbab al-nuzūl*), interrelationships among verses (*munāsabah*), and theological implications. Recent scholarly publications published in reputable journals were also reviewed to identify current academic discussions and establish the research gap.

The study adopted the thematic interpretation (*tafsir maudhū'i*) approach as the primary analytical framework. This approach systematically gathers Qur'anic verses related to a particular theme before analyzing them

comprehensively to formulate an integrated understanding. Following the methodological framework proposed by Al-Farmawi (1994), the analysis involved several stages: (1) identifying all Qur'anic verses related to *Asy-Syifa'*; (2) arranging the verses according to their chronological order of revelation where relevant; (3) examining the linguistic meanings of key terms; (4) analyzing the historical contexts of revelation (*asbab al-nuzūl*); (5) exploring the relationships among the verses (*munāsabah*); (6) comparing interpretations presented by classical and contemporary exegetes; (7) integrating relevant prophetic traditions (*ḥadīth*); and (8) formulating a comprehensive conceptual framework of healing based on the Qur'an.

Data analysis employed qualitative content analysis to interpret textual evidence systematically. The analytical procedures consisted of data reduction, thematic categorization, comparative interpretation, synthesis of findings, and conclusion drawing (Miles, Huberman, & Saldaña, 2020). Throughout the analysis, the researcher compared different exegetical perspectives to identify convergences and differences in interpreting the concept of *Asy-Syifa'*. The findings were then interpreted within the broader framework of contemporary Islamic scholarship to demonstrate the relevance of the Qur'anic concept of healing in addressing modern spiritual, psychological, physical, and social challenges.

To ensure the credibility and trustworthiness of the findings, source triangulation was applied by comparing interpretations from multiple classical and contemporary exegetes, supported by authentic prophetic traditions and recent academic publications. This triangulation process enabled the researcher to minimize interpretative bias while producing a comprehensive and academically rigorous understanding of Asy-Syifa' within the Qur'anic perspective.

C. Results and Discussion

Linguistic Analysis of *Asy-Syifa'* in the Qur'an

The concept of *Asy-Syifa'* occupies a significant position in the Qur'anic discourse because it reflects the holistic Islamic understanding of healing that encompasses spiritual, psychological, physical, and social dimensions. Linguistically, the word *Asy-Syifa'* derives from the Arabic root *sh-f-y* (شفى), which denotes recovery, restoration, or the removal of disease after a period of illness. According to Ibn Fāris in *Mu'jam Maqāyīs al-Lughah*, this root fundamentally refers to the disappearance of deficiency and the restoration of soundness, indicating that healing is understood as the return of something to its proper and balanced condition. Likewise, Al-Rāghib al-Aṣḥānī explains in *Mufradāt Alfāz al-Qur'ān* that *Syifa'* signifies the elimination of both physical and spiritual illnesses, suggesting that the Qur'anic concept extends beyond bodily recovery to include moral and psychological purification.

A thematic examination of the Qur'an reveals that the term *Asy-Syifa'* appears in several distinct contexts. First, the Qur'an describes itself as a source of healing in Surah Yunus (10):57, Surah Al-Isrā' (17):82, and Surah Fussilat (41):44. In these verses, healing primarily refers to the purification of the heart from spiritual diseases such as disbelief, hypocrisy, doubt, arrogance, envy, and moral corruption. Second, Surah An-Naḥl (16):69 associates healing with honey, emphasizing that Allah provides natural resources as legitimate means for physical recovery. Third, Surah Ash-Shu'arā' (26):80 attributes ultimate healing exclusively to Allah, thereby establishing the theological principle that all forms of recovery originate from divine will despite the necessity of human effort. Finally, Surah At-Tawbah (9):14–15 introduces healing within the context of emotional and social restoration, demonstrating that the Qur'an also recognizes psychological wounds caused by oppression, injustice, and conflict.

The diversity of these contexts indicates that the Qur'an intentionally presents *Asy-Syifa'* as a multidimensional concept rather than limiting it to medical treatment. Classical exegetes consistently emphasize this

comprehensive understanding. Al-Ṭabarī interprets *Syifa' limā fī al-shudūr* as the elimination of ignorance and misguidance through divine revelation. Similarly, Ibn Kathīr argues that the Qur'an heals intellectual and spiritual deviations by replacing false beliefs with authentic guidance. Al-Qurṭubī further expands this interpretation by explaining that Qur'anic healing encompasses both spiritual purification and physical healing through permissible practices such as *ruqyah* based on authentic prophetic traditions.

Contemporary scholars maintain similar perspectives while extending the discussion to modern contexts. M. Quraish Shihab argues that Qur'anic healing should not be interpreted solely as miraculous physical recovery but rather as a transformative process that reshapes human cognition, emotion, and behavior through continuous engagement with divine revelation. Likewise, recent studies on Islamic psychology emphasize that Qur'anic recitation contributes to emotional regulation, stress reduction, spiritual resilience, and psychological well-being by strengthening one's relationship with Allah and fostering positive cognitive restructuring (Hidayah & Firdausi, 2021; Rahman et al., 2023). These findings demonstrate that the Qur'anic concept of healing remains highly relevant in addressing contemporary psychological and spiritual challenges.

The linguistic diversity of *Asy-Syifa'* also reveals an important theological implication. The Qur'an never separates physical health from spiritual well-being. Instead, it presents human beings as integrated entities whose physical condition, emotional stability, intellectual awareness, spiritual consciousness, and social relationships continuously influence one another. Consequently, healing in the Qur'anic worldview cannot be reduced to medical intervention alone but requires moral transformation, strengthened faith, psychological resilience, and social justice. This holistic understanding distinguishes Islamic perspectives on health from reductionist biomedical models that frequently isolate physical illness from broader existential and spiritual realities.

The present study therefore argues that the semantic richness of *Asy-Syifa'* forms the conceptual foundation for understanding healing within the Qur'an.

Rather than referring to a single therapeutic mechanism, the term represents an integrated paradigm in which revelation, faith, lawful medical treatment, natural remedies, psychological stability, and social harmony collectively contribute to human well-being. This interpretation not only confirms the consistency of classical Qur'anic exegesis but also demonstrates the continuing relevance of Qur'anic guidance in responding to the multidimensional health challenges faced by contemporary societies.

Thematic Interpretation of Qur'anic Verses on *Asy-Syifa'

A thematic (*tafsir maudhū'ī*) analysis demonstrates that the concept of *Asy-Syifa' in the Qur'an cannot be understood through a single verse in isolation. Rather, the relevant verses form an integrated conceptual framework in which healing encompasses theological, spiritual, psychological, physical, and social dimensions. Although each verse was revealed within a different historical context, all of them converge toward a unified understanding that Allah is the ultimate source of healing while revelation functions as the principal guide for restoring human well-being.

The first foundational verse is Surah Yunus (10):57, where Allah states that the Qur'an is "an admonition from your Lord, a healing for what is within the breasts, guidance, and mercy for the believers." The sequence of these four concepts—admonition (*mau'izah*), healing (*Syifa'*), guidance (*hudā*), and mercy (*rahmah*)—illustrates a gradual process of human transformation. Moral awareness begins with divine instruction, continues through the purification of the heart, develops into obedience to divine guidance, and ultimately results in Allah's mercy. Classical commentators such as Al-Ṭabarī explain that the phrase *limā fi al-shudūr* refers primarily to spiritual diseases, including ignorance, disbelief, doubt, and deviation from the truth. Ibn Kathīr similarly argues that the Qur'an removes intellectual confusion and theological uncertainty by replacing falsehood with authentic guidance. Al-Qurṭubī extends this interpretation by emphasizing that the Qur'an heals both doctrinal

and moral corruption through continuous reflection and obedience to revelation.

Contemporary scholars broaden this interpretation by relating Qur'anic healing to psychological well-being. Quraish Shihab argues that healing in this verse should not be understood merely as miraculous recovery from physical illness but as an educational process that reforms cognition, emotion, and behaviour through engagement with divine revelation. Likewise, recent thematic studies conclude that **Asy-Syifa'* represents a holistic concept integrating spiritual purification, emotional stability, and moral development rather than functioning solely as a ritual recitation.

The second major verse, Surah Al-Isrā' (17):82, further reinforces this concept by declaring that the Qur'an is "a healing and mercy for the believers, but it increases the wrongdoers only in loss." This verse introduces an important theological principle: the effectiveness of Qur'anic healing depends upon the spiritual receptivity of the individual. The Qur'an itself remains unchanged; however, its impact differs according to the condition of the reader's heart. Al-Rāzī explains that revelation resembles light illuminating a room: it benefits those willing to open their eyes but offers no advantage to those who deliberately choose blindness. Consequently, healing is not an automatic consequence of recitation but the result of sincere faith, reflection, and implementation of Qur'anic teachings.

This interpretation is increasingly relevant within contemporary Islamic psychology. Recent studies indicate that Qur'anic engagement contributes to emotional regulation, resilience, and psychological well-being when accompanied by genuine spiritual commitment rather than mechanical recitation alone. Qur'anic mindfulness, remembrance of Allah (**dhikr**), and reflective contemplation (**tadabbur**) strengthen cognitive resilience, reduce anxiety, and promote inner tranquillity, thereby demonstrating that spiritual healing involves behavioural transformation as well as emotional recovery.

Surah Fussilat (41):44 further confirms that the Qur'an functions as *guidance and healing* specifically for those who believe. The verse was revealed in response to the rejection of the Qur'an by the polytheists of Makkah, who questioned its language and authority. Rather than focusing on linguistic objections, the verse redirects attention to the condition of the human heart. Those who approach revelation with humility experience guidance and healing, whereas those who reject it remain spiritually blind. Sayyid Quṭb interprets this passage as evidence that the Qur'an restores harmony between human nature (*fiṭrah*) and divine revelation. In his view, psychological disturbances frequently arise from the separation of human beings from their original disposition toward God, and the Qur'an functions as the instrument that reconnects individuals with their primordial nature.

The thematic relationship among these three verses reveals a consistent Qur'anic pattern. Healing is never portrayed as an isolated miracle detached from faith and moral commitment. Instead, *Asy-Syifa'* emerges through an interactive process involving revelation, contemplation, belief, ethical transformation, and obedience to Allah. This finding differs from popular assumptions that restrict Qur'anic healing to *ruqyah* or ritual recitation alone. Rather, the Qur'an proposes a comprehensive educational process in which intellectual understanding, spiritual purification, and behavioural reform collectively contribute to genuine healing.

The present analysis therefore suggests that the primary function of *Asy-Syifa'* in these Makkiyyah verses is the restoration of the human heart. Physical recovery is acknowledged elsewhere in the Qur'an, yet these verses emphasize that spiritual and psychological restoration constitute the foundation upon which all other forms of healing are built. Such an interpretation not only aligns with classical exegesis but is also supported by contemporary studies that integrate Qur'anic values with Islamic psychology, spiritual counselling, and holistic mental health interventions.

Theological and Holistic Dimensions of *Asy-Syifa'*: Integrating Spiritual and Physical Healing

The thematic analysis of the remaining Qur'anic verses demonstrates that *Asy-Syifa'* is not confined to spiritual purification but extends to physical healing and social restoration. This comprehensive perspective distinguishes the Qur'anic paradigm of healing from reductionist approaches that separate physical health from spiritual well-being. Instead, the Qur'an presents healing as a multidimensional process in which revelation, faith, natural remedies, human effort, and divine mercy function as complementary components within a unified theological framework.

Surah An-Nahl (16):69 constitutes one of the most explicit Qur'anic references to physical healing. Unlike previous verses where *Asy-Syifa'* refers to the Qur'an itself, this verse states that honey produced by bees contains "*healing for humankind*" (*fīhi Syifa'un linnās*). The placement of this verse within the broader discussion of Allah's signs in creation indicates that natural resources are also manifestations of divine mercy. Classical exegetes explain that honey is mentioned not merely because of its nutritional value but because it symbolizes Allah's wisdom in providing lawful means through which human beings may seek recovery.

Al-Qurṭubī argues that the expression *Syifa'un linnās* should not be interpreted as meaning that honey cures every disease universally. Rather, its therapeutic effectiveness depends upon the nature of the illness, the physical condition of the patient, and proper medical application. Ibn Kathīr similarly emphasizes that honey is among the natural remedies granted by Allah while maintaining that ultimate healing remains under divine authority. These interpretations reveal that classical Muslim scholars did not promote an absolute or mystical understanding of healing but acknowledged the importance of empirical observation and appropriate treatment within the framework of Islamic theology.

Recent biomedical research supports this classical interpretation by demonstrating that honey possesses antibacterial, anti-inflammatory, antioxidant, and wound-healing properties. Numerous clinical studies have reported the effectiveness of honey in accelerating tissue regeneration, reducing microbial infection, and supporting immune function. These scientific findings do not replace the theological meaning of the Qur'anic verse; instead, they illustrate how empirical discoveries may strengthen believers' appreciation of divine wisdom manifested through natural creation. Consequently, the Qur'an encourages Muslims to utilize lawful medical treatments while maintaining the conviction that every therapeutic benefit ultimately originates from Allah.

This theological principle becomes even more explicit in Surah Ash-Shu'arā' (26):80, where Prophet Ibrahim declares: "*And when I become ill, it is He who heals me.*" The linguistic structure of this verse has attracted considerable attention among classical exegetes. They observe that Prophet Ibrahim attributes illness to himself (*idhā mariḍtu*) while attributing healing directly to Allah (*fahuwa yashfin*). Fakhr al-Dīn al-Rāzī explains that this wording reflects the highest form of theological etiquette (*adab ma'a Allāh*), whereby undesirable conditions are expressed indirectly while all goodness is attributed explicitly to Allah. This subtle linguistic construction reinforces the Islamic doctrine of *tawḥīd*, emphasizing Allah's exclusive sovereignty over all aspects of existence, including health and illness.

Theologically, this verse establishes an important balance between human effort (*ikhtiyār*) and trust in Allah (*tawakkul*). Islamic teachings neither encourage fatalism nor excessive dependence upon material causes. Instead, believers are instructed to seek appropriate treatment while recognizing that medicine, physicians, hospitals, and natural remedies function only as intermediary causes (*asbab*). The ultimate cause (*musabbib al-asbab*) remains Allah alone. This understanding is further supported by authentic prophetic traditions stating that Allah has not sent down a disease without also providing

its cure, encouraging Muslims to pursue medical treatment without compromising their faith in divine providence.

The integration of these two verses presents an important contribution to contemporary discussions on holistic healthcare. Modern health sciences increasingly recognize that successful treatment depends not only upon pharmacological intervention but also upon psychological resilience, emotional stability, spiritual meaning, social support, and healthy lifestyles. These principles closely correspond to the Qur'anic worldview, which views human beings as integrated entities composed of body, intellect, heart, and soul. Therefore, physical healing cannot be completely separated from spiritual awareness, just as spiritual well-being should not neglect legitimate medical intervention.

From the perspective of Islamic education and psychology, this integrated understanding offers practical implications for developing holistic approaches to health promotion. Religious education should cultivate not only theological knowledge but also healthy lifestyles, emotional intelligence, resilience, gratitude, patience, and reliance upon Allah during times of illness. Likewise, healthcare professionals serving Muslim communities may benefit from integrating patients' spiritual values into clinical practice while maintaining evidence-based medical standards. Such integration represents one of the distinctive contributions of Islamic civilization to contemporary healthcare discourse.

Accordingly, the findings of this study demonstrate that the Qur'anic concept of *Asy-Syifa'* cannot be reduced either to miraculous spiritual healing or to purely biomedical treatment. Instead, the Qur'an proposes an integrated paradigm in which revelation provides spiritual guidance, natural resources function as therapeutic means, human beings actively pursue treatment, and Allah remains the ultimate source of all healing. This comprehensive perspective constitutes one of the principal theoretical contributions of the

present study and distinguishes it from previous research that tends to examine either spiritual healing or physical medicine separately.

Social and Psychological Dimensions of *Asy-Syifa'*: Implications for Contemporary Islamic Thought

The thematic interpretation of *Asy-Syifa'* reaches its most comprehensive dimension in Surah At-Tawbah (9):14-15, where Allah promises to "*heal the hearts of the believing people*" (*wa yashfi şudūra qawmin mu'minīn*). Unlike the previous verses, which primarily discuss spiritual purification and physical healing, this passage introduces healing as a process of psychological and social restoration following oppression, injustice, and prolonged conflict. Consequently, the Qur'an recognizes that emotional suffering and social trauma constitute genuine forms of human distress requiring divine intervention and moral reconstruction.

Classical exegetes explain that these verses were revealed within the context of the confrontation between the Muslim community and hostile tribes who repeatedly violated peace agreements. According to Al-Ṭabarī, the phrase *healing the hearts of the believers* signifies the removal of grief, fear, humiliation, and emotional suffering caused by prolonged persecution. Al-Qurṭubī similarly interprets this healing as the restoration of dignity and inner peace following the establishment of justice. Rather than referring to medical recovery, the verse illustrates that emotional wounds resulting from injustice may also be healed through divine assistance and the realization of truth.

This interpretation remains highly relevant within contemporary society, where psychological distress frequently originates from social injustice, discrimination, family conflict, violence, economic hardship, and humanitarian crises. Modern psychological research consistently demonstrates that unresolved emotional trauma negatively affects physical health, interpersonal relationships, productivity, and spiritual well-being. Therefore, the Qur'anic concept of healing extends beyond individual spirituality to include the

restoration of healthy social relationships and the establishment of justice within society. Healing is thus portrayed as both a personal and communal responsibility.

Recent studies in Islamic psychology further support this interpretation by emphasizing that spiritual resilience contributes significantly to emotional recovery following traumatic experiences. Individuals possessing strong religious commitment generally demonstrate greater psychological resilience, emotional regulation, optimism, and adaptive coping strategies during adversity. Islamic practices such as prayer (*ṣalāh*), remembrance of Allah (*dhikr*), Qur'anic recitation, supplication (*du'ā'*), and reliance upon Allah (*tawakkul*) have been shown to strengthen psychological well-being while reducing symptoms of anxiety and emotional distress. These findings reinforce the Qur'anic perspective that authentic healing involves the integration of spiritual awareness with psychological recovery rather than separating the two dimensions.

A comparative analysis of classical and contemporary exegetes reveals a remarkable consistency regarding the essential meaning of *Asy-Syifa'*. Classical scholars primarily emphasize the theological and moral dimensions of healing, describing the Qur'an as the remedy for ignorance, disbelief, hypocrisy, and moral corruption. Contemporary scholars, while maintaining these theological foundations, expand the discussion by integrating insights from psychology, education, counseling, and health sciences. This development does not alter the original meaning of the Qur'anic text but rather demonstrates its continuing relevance in addressing increasingly complex human challenges.

The findings of the present study therefore indicate that *Asy-Syifa'* should be understood as a multidimensional paradigm consisting of four interconnected dimensions. The first is spiritual healing, achieved through the purification of faith, sincere repentance, remembrance of Allah, and adherence to divine guidance. The second is psychological healing, manifested through emotional stability, inner peace, resilience, and positive cognitive

transformation. The third is physical healing, accomplished through lawful medical treatment, healthy lifestyles, and the utilization of natural resources created by Allah, such as honey. The fourth is social healing, realized through justice, reconciliation, compassion, and the restoration of harmonious relationships within society. These four dimensions are inseparable because human beings are holistic creatures whose physical, psychological, spiritual, and social conditions continuously influence one another.

Compared with previous studies, the present research offers several important contributions. Earlier investigations generally examined *Asy-Syifa'* from isolated perspectives, focusing on Qur'anic therapy, *ruqyah*, Islamic medicine, or psychological counseling independently. In contrast, this study systematically integrates all Qur'anic verses related to *Asy-Syifa'* using the thematic interpretation (*tafsir mawḍū'ī*) approach. By combining linguistic analysis, *asbab al-nuzūl*, *munāsabah*, comparative exegesis, prophetic traditions, and recent interdisciplinary scholarship, this research constructs a comprehensive conceptual framework that explains how the Qur'an understands healing as a holistic process encompassing spiritual, psychological, physical, and social dimensions.

The implications of these findings extend beyond Qur'anic studies. In the field of Islamic education, the concept of *Asy-Syifa'* provides a foundation for developing character education that nurtures emotional intelligence, spiritual maturity, and psychological resilience alongside academic achievement. Within Islamic psychology, the findings support the integration of Qur'anic values into counseling and mental health interventions. In healthcare, the study reinforces holistic treatment models that acknowledge the interaction between biological, psychological, social, and spiritual factors. Furthermore, the research contributes to contemporary Qur'anic scholarship by demonstrating that thematic interpretation remains an effective methodological approach for contextualizing Qur'anic teachings in response to present-day human challenges.

Overall, this study concludes that the Qur'anic concept of *Asy-Syifa'* is neither limited to miraculous healing nor confined to physical medicine. Rather, it represents a comprehensive worldview in which revelation functions as guidance for restoring human integrity in its entirety. Healing, according to the Qur'an, begins with the purification of the heart, continues through intellectual and moral transformation, is supported by lawful human effort, and culminates in complete reliance upon Allah as *Al-Shāfi*, the Ultimate Healer. This integrated perspective represents the principal contribution of the present study and provides a broader theoretical foundation for future interdisciplinary research on Qur'anic healing within the contexts of Islamic education, psychology, healthcare, and social development.

D. Conclusion

This study examined the concept of *Asy-Syifa'* in the Qur'an using the thematic interpretation (*tafsir maudhū'i*) approach by analyzing all relevant Qur'anic verses, their linguistic meanings, contexts of revelation (*asbab al-nuzūl*), interrelationships (*munāsabah*), classical and contemporary exegetical interpretations, and supporting prophetic traditions. The findings demonstrate that the Qur'anic concept of *Asy-Syifa'* represents a comprehensive paradigm of healing that extends beyond physical recovery to encompass spiritual purification, psychological well-being, social reconciliation, and holistic human development.

The analysis reveals that the Qur'an consistently presents Allah as the ultimate source of healing (*Al-Shāfi*), while revelation, lawful medical treatment, natural remedies, and human endeavor function as legitimate means (*asbab*) within the divine order. The Qur'an serves as a healing for spiritual diseases such as disbelief, hypocrisy, doubt, despair, arrogance, and moral corruption, while simultaneously providing psychological comfort, emotional resilience, and guidance for ethical living. Moreover, the inclusion of honey as a therapeutic substance and the recognition of emotional healing

in the context of social justice demonstrate that the Qur'anic understanding of healing integrates physical, psychological, spiritual, and social dimensions into a unified worldview.

Compared with previous studies that predominantly focus on Qur'anic healing as *ruqyah*, physical medicine, or spiritual therapy, this research offers a more comprehensive interpretation by integrating all Qur'anic verses related to *Asy-Syifa'* within a single thematic framework. The principal contribution of this study lies in the formulation of a holistic conceptual model of Qur'anic healing that synthesizes linguistic analysis, thematic exegesis, classical and contemporary interpretations, prophetic traditions, and contemporary interdisciplinary scholarship. This integrated framework enriches the field of Qur'anic studies while providing a broader theoretical foundation for understanding the multidimensional nature of healing in Islam.

The findings also have important implications for contemporary Islamic education, Islamic psychology, healthcare, and community development. In educational settings, the concept of *Asy-Syifa'* supports the development of character education that integrates intellectual growth with spiritual and emotional maturity. Within Islamic psychology, it provides a theological basis for counseling approaches that combine psychological intervention with Qur'anic values and spiritual practices. In healthcare, the study reinforces holistic treatment models that acknowledge the interaction between biological, psychological, social, and spiritual dimensions of human health.

Nevertheless, this study is limited to textual analysis based on Qur'anic interpretation and library research. Future studies are encouraged to employ empirical approaches involving educational institutions, healthcare settings, counseling services, or Muslim communities to examine the practical implementation and effectiveness of the Qur'anic concept of *Asy-Syifa'* in promoting psychological resilience, spiritual well-being, and holistic health. Such interdisciplinary research would further strengthen the relevance of Qur'anic studies in responding to contemporary global challenges related to

mental health, moral development, and human well-being.

E. Bibliography

- Al-Bukhari, M. I. (2002). *Sahih al-Bukhari*. Dar Tawq al-Najah.
- Al-Farmawi, A. H. (1994). *Al-Bidayah fi al-Tafsir al-Mawdu'i*. Dar al-Fikr.
- Al-Qur'an al-Karim. (2019). *Al-Qur'an dan Terjemahannya*. Lajnah Pentashihan Mushaf Al-Qur'an, Ministry of Religious Affairs of the Republic of Indonesia.
- Al-Qurtubi, M. A. (2006). *Al-Jami' li Ahkam al-Qur'an*. Dar al-Hadith.
- Al-Raghib al-Asfahani. (1992). *Mufradat Alfaz al-Qur'an*. Dar al-Qalam.
- Al-Razi, F. D. (2000). *Mafatih al-Ghayb*. Dar Ihya' al-Turath al-'Arabi.
- Al-Tabari, M. J. (2001). *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*. Mu'assasah al-Risalah.
- Az-Zarqani, M. A. (2001). *Manahil al-'Irfan fi 'Ulum al-Qur'an*. Dar al-Kutub al-'Ilmiyyah.
- Az-Zuhayli, W. (2009). *Al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*. Dar al-Fikr.
- Connaway, L. S., & Radford, M. L. (2021). *Research Methods in Library and Information Science* (6th ed.). Libraries Unlimited.
- Creswell, J. W., & Creswell, J. D. (2023). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (6th ed.). SAGE Publications.
- Fateha, T. N., & Mansur, S. (2025). Konstruksi konsep penyembuhan dalam Al-Qur'an (Studi interpretatif ayat-ayat tentang Syifa'). *Reflection: Journal of Islamic Studies*, 2(4). <https://doi.org/10.61132/reflection.v2i4.1481>
- Hidayah, A., & Firdausi, F. (2021). Redefining the meaning of Asy-Syifa' in the Qur'an as Qur'anic healing in physical ailments. *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis*, 22(1), 255–277. <https://doi.org/10.14421/qh.2021.2201-12>
- Ibn Faris, A. (1979). *Mu'jam Maqayis al-Lughah*. Dar al-Fikr.
- Ibn Kathir, I. (2004). *Tafsir al-Qur'an al-'Azim*. Dar al-Hadith.
- Labib, M. (2025). The Qur'an and Spiritual Healing: Tadabbur as a Modality of Psychological Well-Being. *International Mind Journal*. <https://doi.org/10.xxxx/imind.2025>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2020). *Qualitative Data Analysis: A Methods Sourcebook* (4th ed.). SAGE Publications.
- Muhajjalina, K. G. (2026). Mental health from a Qur'anic perspective: Conceptual foundations and implications for Islamic religious education. *INCARE: International Journal of Educational Resources*, 6(5), 594–605.

- Mursidin. (2023). Islamic psychology and Qur'anic ethics: A framework for developing resilience and coping skills in the modern world. *Indonesian Journal of Nursing and Islamic Studies*, 11(1). <https://doi.org/10.15575/ijni.v11i1.26221>
- Muslim, A. H. (2006). Sahih Muslim. Dar Tayyibah.
- Qureshi, R., Zahoor, M., & Zahoor, M. (2026). Al-Rahman: A Phenomenological Study of the Healing Experience during Qur'anic Therapy. *International Journal of Islamic Medicine*.
- Qutb, S. (2003). Fi Zilal al-Qur'an. Dar al-Shuruq.
- Rahman, M. I., Abdurrohman, M., & Colleagues. (2025). Islamic psychology and mental health in the modern era: A literature review. *International Journal of Islamic Psychology*.
- Rofiqoh, L. M., Zulfa, I., & Ayad, N. (2025). Mental health and spirituality: Qur'anic teaching and approaches to mental health in the modern era. *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir*, 4(1), 82–91. <https://doi.org/10.58363/alfahmu.v4i1.246>
- Shihab, M. Q. (2012). *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. Lentera Hati.
- Syifa, M. I., & Huda, T. N. (2025). Islamic psychotherapy: Insights from diverse psychological perspectives. *Taujih: Jurnal Bimbingan Konseling Islam*.
- World Health Organization. (2022). *World Mental Health Report: Transforming Mental Health for All*. World Health Organization.
- Yusuf al-Qaradawi. (2001). Kayfa Nata'amal Ma'a al-Qur'an al-'Azim. Dar al-Shuruq.